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be restrained in the interest of the few, and that, indeed, the freedom of the individual may be promoted by legal restraints imposed in his own interest—giving such a connotation as this to the idea of liberty, the author has little difficulty in establishing his principal thesis. The careful analysis of modern legislation which follows is of undoubted value in interpreting, from this single point of view, the legislative activity of modern times. In the reviewer's opinion, however, it does not tend in any serious degree to demonstrate that Dicey in his treatise has failed to exhibit the real *Tendenz* of this legislation.

In a concluding chapter entitled "The Outlook," the problems of today and tomorrow are considered, the trust, unemployment, the non-living wage, and the protection of the child receiving especial attention. The future does not appear to Professor Brown as free from dangers. Indeed, he sees upon the horizon "the dark menace of grave dangers which are rapidly taking shape"—dangers which can only be escaped by the wisest statesmanship. To resist successfully the forces which he finds now actually at work, it is declared that there is needed a truer civic education of the citizen; one that will arouse his sympathy, create a social spirit, and beget a better co-operation of all classes.

By way of a Prologue there is a chapter entitled "The Challenge of Anarchy," which, however, seems to bear no very intimate relationship to the body of the work. A careful analytical table of contents is provided, but no index.

The Political Theories of Martin Luther. By LUTHER HESS WARING. (New York: Putnams. 1910. Pp. vi, 293.)

After a description of the Germany of Luther's day, the author enters upon various important topics in political science and endeavors to show by citations from Luther's writings the positions taken by that reformer. His views are not formulated in any connected treatise on the theory of the State but a compilation of detailed expressions exhibit the principles upon which he seemed to act. The author organizes the matter in a final summary, by which it appears that Luther was of the opinion that the State was of divine origin but its form was a matter for human determination. The sovereignty of the State is exclusive, not shared by the Church, and, furthermore, the State is not simply a sword in the interest of the Church. The object of the State is to maintain peace, and its powers should be used in the interest of all,

not for the benefit of special classes. It is the duty of the State to educate youth both in secular and religious matters. It should care for the poor, protect the people against monopolies and extortion, and should suppress gambling and immorality. Freedom of conscience, liberty of speech and of the press are inalienable rights of every individual.

It is important to know the political views of the man who wrought such changes in religious associations, and the author has performed good service in assembling Luther's expressions, but it is difficult to count him as a contributor to political science. The book attempts this by giving a resumé of the various topics from Aristotle to the present, but remains, to say the least, unconvincing.

J. M. VINCENT.